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¶ A SERMON preached before *the Queenes* Maiestie,

By Maister *Edward Dering*, the. 25. of Februarie. *Anno.* 1569.

Imprinted at London by *Iohn Charlewood*, dwelling in Barbican, at the signe of the halfe Eagle and Key. 1584.

BRITISH MUSEUM

A Sermon preached before the Queenes Maiestie, by Maister *Edwarde Dering*. 1569.

¶ O Lord open thou my lyppes, and my mouth shall shewe forth thy prayse.

Psalm. 78. 70.

¶ He chose Dauid his seruaunt also, and tooke him from the sheepfoldes; euen from behinde the Ewes great with young tooke he him: to feede his people in Iacob, and his inheritaunce in Israel. So he fed them according to the simplicitie of his hart, and guided them by the discretion of his handes.

THe Prophete declareth in this Psalm, how God of his iustice, for the great sinne of Ephraime, toke from that Tribe, both the Tabernacle and the Scepter, and gaue them to the

Tribe of Iuda: whome then according to his mercie he had purposed to blesse with all perfect happynesse. In which wee learne not to abuse Gods mercies, least they be taken awaye from vs, as from the Tribe of Ephraime, they were. And then what helpeth it vs that in tymes past we haue beene happye? And least this should happen also vnto the Tribe of Iuda, to fall from Gods mercies, into his displeasure: the Prophete in this place stirreth them vp to thankfulnesse, that they might be founde worthy to haue continued toward them so great blessinges. And this he doth by example of Dauid, in shewing both how mercifullie God dealt with him, and how obedientlie Dauid walked before the Lord.

Three reasons.

And heerin he vseth as it were three reasons to moue them with all. The first is of Gods great mercies, whence hee had called Dauid. The second is of Gods intent and purpose whervnto he called him. The third of Dauids owne person, howe faithfullie, and howe trulie he dyd execute that wherevnto he was called. The first argument or reason he comprehendeth in these words: He chose *Dauid* his seruaunt

and

and tooke him from the sheepfolde. The second in these wordes. He chose him to feede his people in Iacob, and his inheritaunce in Israell. The third in these words. So he fed them according to the simplicity of his heart, and guided them with the discretion of his hands. These arguments will I speake of as God shall giue me vtteraunce. And if they shall be nowe more effectuall to moue vs, then they were then to moue the people of Israell: then be we profitable and happy hearers. If not, it is good right and reason, that as we haue beene in the fellowshippe of the same sinne and iniquitie, so wee should be partakers of the same reward and punishment: that if God shall so deale with vs, that we lose againe both the Tabernacle and the Scepter, as they haue done before vs, we can saye no other, but the Lorde is righteous, and behold, we haue eaten the fruite of our owne labours. Let vs therefore consider of these argumentes, and stirre vp as wee may the gifte of God that is in vs, that at length, we may learne by them more holie obedience.

The first argument is the good consideration of Gods mercies whence he called

Dauid. Which argument alone is so effectuall and strong to styre vs vp to the obedience of our calling, that it is able enough to rayse vs againe, though we were neuer so deepe sunken in rebellion? A sure proofe of the efficacie of it, may be vnto vs the oft and continuall vse of it in the sacred scriptures. For seeing ỳ Gods spirit in his holie word doth so oft applie it, bothe as a helpe to confirme the godlie, and as a present remedy to turne againe the most obdurate & wilfull sinner from his obstinate purpose: surely, except all ỳ dewes of Gods mercies be meruailouslie dryed vp in our barren heartes, the same argument if we can well thinke of it, will be effectual in vs to worke our regeneration in the newnesse of lyfe. When God would haue Abraham to forget his countrey and his Fathers house, to goe that long and wearie iourney into the lande of promise, where he and his posteritie should dwell after him, he confirmed him with this saying: I am the Lord thy
Gene.15,7. God, which brought thee out of *Vr* of the *Caldeans*. By this remembraunce of his former benefites he perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had

had not seene, but which should be fulfilled.

When God would moue the children of Abraham, that is the children of Israell to turne againe from their great iniquities, that they had so long practised in the hardnesse of their heart, he vseth but this argument, to tell them of all the mysteries that they were borne in, their countrey to be a cursed countrey, their Fathers Idolaters, them selues giuen ouer to all voluptuousnes & pleasure, not regarding God, nor seeking his Religion. In which wofull estate when the Lord God did beholde them, he pitied their miserie, and said euen then vnto them, You shall liue. By which promise their former woe vanished awaye, and in steede of nakednes, they were clothed with broydred worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beautie vpon their heads. Now therefore that they should not walke in their owne wayes, or commit Idolatrie as other Gentyles dyd, nor treade such benefites vnder their feete: this argument as a strong medicine the Prophet repeated often, and with many words.

Iosu.24.2. Gen.11.13. Exo.3.10. Exo.12.37. Iosu.23.16. Esa.43.34. Ezec.16.

Thus God dealt oft with the Kinges of Israel and of Iuda, when they began to fal

2. Sam.12. 7.8,9.

2.Sam. 12. 17,18,19. 1.Reg. 14. 7,8,9. 1.Reg. 16. 2,3.4. Iosua.24, 2. 1.Sam.10,18 Actes.7,8.

awaye, and walke as other Nations walked that were round about them. Ye called them backe, by putting them ofte in minde, how his mercy had bẽn with them, and from what lowe estate he had rayſed them vp. Thus the Prophet of God dealt often with the people. Iosua, when he had brought them into the lande of Canaan, to the ende they might feare God, and make theyr dwelling sure, he made vnto them a long repitition of Gods benefites, that by remembraunce of them, theyr dull spyrites might be styrred vp the more obedientlie to followe God. Samuel, when he was afraide of Gods heauy displeasure towardes the people of Israel, because they had asked a King for them: to the end they might turne awaye Gods anger from them by theyr spædie repentaunce, hæ tolde them what God had done before for them, as a readie waye to make them beware afterwarde, howe they dyd willinglie offend so louing a Father. Steuen, when he would haue perswaded those, whose iniquitie was nowe growen to a full measure, that they had crucified Christe, as though in this alone were the greatest hope of amendement, he chose no other waye to conuert them

them but this, to shewe in long exhortation what God had done for them, and for theyr Fathers. And this, as in the beginning it was giuen by the holie Ghost to man, as a soueraigne medicine to kæpe him farre from vnthankfulnesse: so it hath bæne continued by the same Spirite from tyme to time, to styre vs vp not to forget the Lord. Our saviour Christe to make his Disciples sure, and that they should neuer shrinke for aduersitie, he tolde them often this, that they had not chosen him, but hee had chosen them. Saint Paule, when he would moue the *Corinthians* for to auoide the false Apostles, and to follow Christ, he perswaded them thus, that in times past they were Gentiles, and were willinglie lead away to dum Idols. And againe, to the *Ephesians*: You were in tymes past dead in trespasses and sinnes, you walked after the Prince that ruleth in the ayre, after the spirit that nowe worketh in the chyldren of disobedience: but God who is ritch in mercies, through the great loue wherwith he loued vs, euen when we were dead, hath quickened vs in his sonne Christ.

Ioh.15,16.

1.Cor.12.3.

Ephe.2,2.

This argument, dærelie beloued, sæing it is so strong, let vs applie it vnto our selues,

selues, for our disease cleaueth fast vnto our bones with long continuaunce, and we haue nede of sharpe medicine to heale it againe. Let vs therefore vse it (I beseeche you) and if Gods spirite haue not forsaken vs, that we be vncurable, no doubt we shall recouer and growe to amendment. Let vs see our owne estate, & what God hath done for vs, what clowdie dayes haue gone ouer our heads, and in how fayre Sunshine we be set againe, and no doubt where sinne hereafter shall allure vs as before, it wyll make vs afraide of his deceitfull baite, and we will neuer be brought to ỹ beauty of the golden cup, to drinke of the spirituall whoredoms that are within. We were in tymes past Gentiles, and vncircumcized people: nowe Christe hath pulled downe the wall of seperation, and made vs all one, euen his Children of adoption. We were alyaunts from the common wealth of Israell, nowe we are receyued as Cittizens, in the company of his faithfull. We were straungers from the Couenaunt and promise, nowe Christe hath deliuered a new Testament, in which we also are written heyres of mercie. We lyued sometyme in ignoraunce, and had no hope, nowe we haue receyued

Eph. 2, 11, 12

ceyued knowledge and are comforted. We were without GOD in the worlde, and could no where laye downe the terrours of our sinnes, but now we haue receyued the spirite of adoption, by which we crie, Abba, Father. And what should I saye more? we were subiect vnto sinne, hell, death and condemnation, now Christe hath spoyled the principallities and powers, delyuered vs out of that power of darkenesse, translated vs into a kingdome of immortalitie and grace. Except we haue set our hearts as an Adamant stone, or as the Prophete saith, made our harts & faces like the Flint, it is impossyble but that this cogitation should moue vs. Or if it dw not so, surelie, surelie, though the Lorde had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet the lawe of Nature could condemne vs for most vnthankfull men. Day and night we should beare a witnes in our own conscience, how fearful iudgemēt God hath reserued for so great iniquity. Who amongst vs coulde beare it? To be rewarded with vnthankfulnesse, where we haue well deserued? To be contemned of those, whome we rayled vppe to honour? To be spoyled

Rom.8,15.

Col.2,15.

Col.1,13.

Ezec 3, 9.

of

of those, whome before we had clothed? To be betraied of those, whome we haue especially trusted? And how then are we blinded and vnderstand nothing? How shal the Lord beare it at our handes, if we be vnthankfull vnto him, if we contemne him, robbe him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The Lord graunt vs his holy spirite, that we deceiue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to knowe he hath a louing Father. Nothing maketh so trusty the bondseruaunt, as to remember he hath a gentle Maister. Nothing maketh the subiect more faithfull vnto his Prince, then to feele by good experience his Princes clemencie. Nothing ioyneth man faster in the bonde of frendship, then to consider well what his frende hath done for him. And let nothing binde our obedience more carefully to the word and wil of God, then that he hath so long continued mercifull vnto vs. And sure as the Lord doth liue, this is his holy trueth, he that cannot be moued with this, he hath not Gods holy spirite. Powre or ritch, bond or free, hye or low,

lowe, Noble, or of lowe degrée, Prince or ſubiect, all is one. The remembraunce of Gods mercie muſt make vs all thankfull, were we neuer ſo mighty. This cogitation muſt baniſh farre from vs the pride of a kingdome, to thinke how God hath rayſed vs from the Sheepfoldes. Whoſoeuer can ſay thus: I haue bene bond, but I am free: I haue bene in daunger, I am in ſafety: I haue bene fearefull and trembling, I am careleſſe: I haue bene full of ſorrow, now my ſoule is at reſt: I haue bene in miſerie, I am in dignitie: I haue bene a priſoner, I am a Princeſſe. Beleeue me, beleeue me, if the great and goodly Cities, which he builded not: if the houſes full of all maner of Golde, which he filled not: if the Vineyardes and Oliue Trees which he planted not, did not make him to forgette the Lord which brought him out of the lande of Egipt, out of the houſe of bondage: If proſperity haue not made him dronken, ſo that he hath baniſhed farre from him all ſence and vnderſtanding, the remembraunce of this thing will make him thankefull vnto him that hath bene thy worker.

Yea, euen you that are now a Princeſſe of Maieſtie, if you haue felt any ſuch alteration,

ration, take hæde, flée farre away from all vnthankfulnes. If you haue seen the daies, in which you haue saide: O Lord, I haue no frend but thée alone, now that prosperitie hath brought vnto you a great manie of fayre countenaunces, forget not that God, who was your onelie frend in trouble. If in tymes paste you haue prayed, that you might not builde vppon the sande, to haue your house shaken with euerie blaste of winde: nowe that you haue choyse of your owne grounde, take hæde I beséeche you, where you laye your foundation. Nowe that the Sterne and Helme is in your own hande, guide your Ship, so that the waues do not ouerrun it. If you haue prayed in tymes paste vnto God, to molifie your enimies harts, and to bring theyr cruell practises to nothing, now ý you your selfe are in safetie, be not cruell vnto Gods annointed, and do his Prophets no harme. I nede not séeke far for offences, whereat Gods people are grieued, euen round about this Chappell, I sée a great many, and God in his good time shall rote them out. If you haue said sometime of your self: *Tanquam ouis*, as a Shéepe appointed to be slaine, take hede you heare not now of the prophet: *Tanquam indomita*

Math. 7, 26.

Psal. 105, 15.

Psal. 44, 20.

Iere, 31, 18.

indomita iuuenca, as an vntamed and vnruly Heiffer. I will not with many wordes admonishe your Maiestie, that are wyse inough: onely I will say this, returne into your owne heart, and search your raynes. And héere I set before you the tribunal seat of Christe: If you know these things to be true, discharge the Faith you owe, grœue not your quiet conscience, least it begin to accuse you, and the burthen of it to be greater then you shall be able to beare. If God haue defended you mightely, as euer he did Dauid the Prophete, discharge your Faith with the Prophet Dauid, and crie in spirit: *Quid retribuam Domino pro omnibus quæ retribuit mihi?* What shall I giue vnto the Lord for all those benefites that he bestowed vpon me? Psal. 115. 12.

And thus much as God hath giuen me vtteraunce, I haue noted vnto you out of the fyrst parte of this Scripture, howe that God dyd chuse Dauid from the shéepfolde. The Lorde giue you grace to confesse his goodnesse, and shewe your selues more thankfull for all his benefites. One other thing we maye note héere, that all that we haue of GOD, it is of his frée mercie, it is not of our deseruing, euen as he gaue bothe the

the Tabernacle and the Scepter vnto the
Iosua.5, 6. Tribe of Iuda, because he loued it. So God gaue vnto his people a Lande that flowed with milke and hony, but he gaue it not for their righteousnesse, for they were a frowarde people, but because he loued them.
Deut.1,8. So God dealt fauourablie with Sion, that is, with the children of Israell, not because of their obedience, for they were a rebellious Nation: but because he remembred his oath which he sware vnto their forefathers. So God fulfilled the prophecie of
Gen.49,6. Iacob, and blessed Iuda, but he fulfilled it in Dauid, whom he toke from the sheepfolds. So Christ made his kingdome euerlasting
1.Corin.1. 27,28,29. in the house of Iacob, but he layde first the foundation of it. And now he hath builded it vp, neither by the wisdom of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his free grace and mercie.
This doth he to beate down mans pride. He hath chosen the foolishe thinges of this world, to confound the wise, and the weake things of this world, to confound the mighty: and vile things of the world which are despised, to bring to nought the things that are esteemed and had in reputatiõ, for this cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

But

But what néede we so far to séeke for examples? Let vs behold our selues how plentifully at this daye are Gods mercies & benefites powred out vpon vs, both vpon our Quéene, and vpon her people. How mightelie doth he defend vs in so many daungers? Howe sit we in safetie, when all the world is on an vproze? And this (thinke you) of our deseruing, or rather of Gods mercie? Now surely, surely, we were very blind, if we would not all confesse with the Prophet Ieremie, that it is Gods mercie that we be not consumed. So much disobedience bothe in Prince and subiect, so litle care of duety, so déepe forgetfulnesse of God, what doth it else deserue, but heauy iudgement? What can it testify els, but that all these blessings are of mercie? Well, well, the wisest way is to take héede in tyme. Let not our sinnes seperate betwéene God and vs. If there be no other examples that we can loke vpon, yet let vs beware of the tribe of Ephraim, that we abuse not Gods mercies for feare we lose them. Because we are now out of daunger, and there is no perill that is present, let vs not therefore say as proud *Babilon*. I sit like a Queene, & shall see no euill, I shall be a Lady for euer, and shall see no

Lam. 2, 25.

Esai. 59, 4.

Apo. 18, 7.

1.Cor.10.12 losse of children. Hee that thinketh hee stands: (saith *Paule*) let him take heede hee fall not. It is no good argument that our state is sure, because God hath deliuered vs out of a great many of troubles. Nay, let vs rather feare, and be the more circumspect. Gods arme that hath bene stretched out for our safegarde in tymes past, is not now drawne in that he cānot againe greeue vs. God delyuered the people of Israell out of the hands of many and greeuous enimies: but yet when the people of Israell would in no wise amend. God could rayse vp Salmanazar, to leade them away to perpetual captiuity. Nay, we haue a great many more fearefull examples then this. We haue fearefull examples before our eies, to take heede of Gods iudgementes, when we abuse his graces. God defended Senacherib in the conquest of a great many of Countries, in all which he escaped harmlesse: yet when he knew not himself, but blasphemed the God of Israell, euen before the walles of Ierusalem, God could finde him out at home in his own country, & in the Temple of his Idolles, his owne sonnes slewe him.

2.Reg. 17. 6,18,9.

2.Reg. 18.9

Esa.37,12,38

Agamemnon. Agamemnon ten yeeres together in mortal and bloody warres, could neuer be hurt: yet

yet after, at home in his owne house by his owne wife he was killed. Bibulus a Noble Romaine, gatte many victories, and styll escaped perill: yet afterward in the Cittie of Rome, when he should haue had the glory of all his valiant Actes, and rode through the Stréete, in the pride of his Triumph, a tyle falling from the house, stroke so déepe into his head, that it killed him presentlie. Bibulus.

Iulius Cæsar, in winning the West part of the world, in fiftie and one set battailes, neuer receyued daungerous stroke: yet after all his daungers so happily escaped, at home in the Senate house, in the middest of his Nobilitie, and in his Parlament robes, he receiued foure and twenty wounds, and all of them deadly. Many such examples are before our eyes, to make vs beware and take hæde of securitie, when any danger is past: and to take hæde of forgetfulnes, when we haue receyued mercie. The Lord enritch vs with the grace of his spirite, that when we often beholde from whence we haue bæne deliuered, we may sæke dilligentlie, and be alwayes carefull howe to be found thankfull. Iulius Cæsar.

The second argument which I sayd the Prophet vsed, to make the people thankful, The second argument.

sayth, the King is not highest, but he is aboue both King and Keisar, and yet he saith styll, he is the successor of Peter. And what should I say more? It greeueth me to recken vp all the monsterous abhominations. It would make a Christian heart to bleede, to see how he hath deceyued the simple. With his paper walles and painted fires he made them so afrayde, that they beleeued whatsoeuer he had spoken. But he is filthy, and let him be filthie styll. We will returne to our purpose, and learne of a Princelie Prophet, what is a Princes duty. He must fede Iacob and Israel, that is, Kinges must bee Nursefathers, and Queenes must be Nurses vnto the Church of God, and to this end they must vse their authority, that Gods children may learne vertue & knowledge. For to seeke onely worldly peace and security, or to make vs liue at ease heere in this waifairing cittie, that is rather to feede flesh and blood, then to feede Iacob: rather to make happy this worldlie fellowshippe, then to instruct Israel. The true Israelite is strong against the Lord, and commeth with violence to claime the kingdom of heauen. What helpeth it in this respect to be ritch or honorable? If I had all the riches in the

Apo. 22, 11.

Esa. 49, 23.

Hebr. 13, 14.

Psal. 49, 75.

world,

world, yet could I not pay the price of my brothers soule. Or if I had neuer so much rule and authoritie, I am not therfore the nérer to make intercession vnto GOD. They are other weapõs that must preuaile against Sathan, and it is another attire that wyll be accepted for the mariage garment. If we will féede Iacob and Israell, let vs leade them to the house of wisedome, and traine them vp in the feare of God. The Lord open the Quéens Maiesties eies, that she may loke to this charge: Otherwise, if we liued neuer so peaceablie vnder her, yet when the Lorde shall come to aske account of her Stewardship, howe she hath fed her fellowe seruaunts with the meate appointed them, then she wil be found eating and drinking with sinners.

Ephe. 6, 13.
Math. 22, 11.
Luk. 11, 42, 46.

But because we are so dull of hearing, that a little teaching of our duty is not sufficient for vs, I will shew out of the Scriptures somewhat more plainelie, if ought maye be playner, what is the duetie of a Prince. The Prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying: Righteousnes shalbe the girdle of his loynes, and faithfulnes the buckle of his raynes. It is true that the Prince

Esai. 11, 5.

must defende the fatherlesse and widdowe, relæue the oppressed, and haue no respect of persons in iudgement, sæke peace vnto his people, and gyrde himselfe with righteousnesse. But this is also his duetie, and his greatest duety, to be careful for Religion, to maintaine his Gospell, to teach the people knowledge, and builde his whole gouernaunce with faithfulnesse. For this cause King Salomon, bothe the mightiest and the wisest King that euer was, called himselfe a Preacher. And King Dauid, to testifie howe he acknowledged his duety, spake openly to his people: I wil instruct thee, and teach thee in the waie that thou shalt goe, and I will guide thee with mine eye. This generall rule King Salomon gaue vnto other: Be diligent to know the estate of thy flocke, and take heede vnto thy heards. For ritches remaine not alwayes, neyther the Crowne from generation to generation. Expressly shewing, that to encrease ritches, or to set forth the glory of a kingdome, that is not the greatest duety of a Magistrate. Thus the prophet Oseas, crying out against the people of Israel, he reckoneth vp this as theyr greatest disorder, that lying and swearing, and ignorance of God, was not

Psal. 32, 8.

Prou. 27, 23, 24.

Osc. 4, 2.

punished

punished amongst them.

And alas (deerelie beloued) if this be the saying of the Prophete, let vs looke vnto it. I dare not but speake the truth, seeing God hath called me hether. He hath rayled me vp so hie, when I was cast downe, that I cannot forget his benefites. If this will not serue. I will surely speake yet more plainlie, when the Lord shall open my mouth againe. Surelie, if this be the saying of the Prophete (as it is in deede) that lying, that swearing, that blind and wilfull ignorance shall be punished, let not the Princesse deceyue her selfe, the spirite of God doth not possesse her hart, if she heare daily lying and blasphemous swearing, and see the peoples ignorance, and yet leaue all vnpunished. Looke vnto these thinges better, if you will looke well vnto your selfe: You cannot pretende ignorance, this is plaine inough, if any thing be inough. And yet least you should seeke to busilie to be deceyued, I will rehearse the plaine Lawe of the Lord. That this doctrine may be warranted with the surer witnesses, GOD sayth of a King in the. 17. of *Deutronomie*. When he shall syt vpon the throne of his kingdome, then shall he write him this lawe repeated in a booke, Deut. 17. 18, 19, 29, &c.

booke, by the Prieſtes of the Leuites. And it ſhalbe with him, and he ſhal reade therin all the dayes of his life: That he maye learne to feare the Lord his God, and keep all the words of his Lawe, and theſe couenauntes for to doo them. That his heart be not lyfted vp aboue his brethren. That he turne not aſide from theſe commaundementes, neyther to the right hand, nor to the left. But that he may prolong his daies in his kingdome, he and his Sonnes in the middeſt of Iſrael.

This Lawe I knowe not how your Maieſtie ſhall interpreate, becauſe I knowe not your Spirite: but of this I am ſure, it

Pſal.10,7. made Dauid that hee would not ſuffer a wicked mã in his houſe. It made Aſa driue

1.Reg.15, 12,13. awaye the Sodomites out of Iſraell, put

1.Reg.22,41 downe the Idols, depoſe his owne mother

2.Reg,8,4. from her dignitie. It made Ieoſaphat, Eze-

1.Reg.19,4. chias, Ioſias, euen in the beginning of theyr

3.Reg.2,3. raigne, to make godly and zelous reformations in Religion, and neuer conſulted farther with the high Prieſtes. May, it made Salomon to put downe Abiathar that was the hie Prieſt, and to place Sadoca better in his roome. This made many godly Emperours in the primatiue Church, to call gene-

generall Councels, to reforme many misor-
ders crept into the Church, to depose many
ambitious and prowde Popes, and place
better in theyr roome. And he that deni-
eth this, denieth the Sunne to shyne at
noone dayes. And as this Lawe hath thus
wrought heeretofore: so when it lyghteth
in a good Spirite, I am sure it wyll dow the
like hereafter. It will moue a godly Magi-
strate to haue his cheefest care to maintaine
Religion, and to suppresse superstition.
And such is Gods righteous iudgement,
that whosoeuer shall dow the contrary, I am
sure his owne conscience will condemne
himselfe. It is the lawe of Nature, it ma-
keth the most wickeddest Magistrate to sigh
and say in his heart, in remembrance of his
sinne: Sure this dowing will not last alway.
GOD hath appointed me for some other
purpose. This was the greatest fault that
prowde *Agamemnon* could find in all the glo-
rie of his kingdome, Τοῦτο δὲ μοι ὄφελος τοῦ Agamem-
κυνηγέτα Διὸς. When Gods cause non.
goeth not prright, it layeth the glorie of
my kingdome in the dust, it turneth vpside
downe all my lyfe and happinesse. Thus
it happeneth with the wicked, whosoeuer
they are: they condemne their owne doing,

when

when they seeke not to set out the glorie of God. The law of God hath thus commaunded it, the godly Kinges of Iuda and Ierusalem, haue euermore practised it, the faithfull Emperours in the primitiue Church, made it their cheefest studie, the lawe of Nature hath engrauen it in the heart of man. And what godly Prince can now sleepe in securitie, if he haue no care vnto it? Especiallie seeing God is the God of all Magistrates, and they are his creatures. This is their greatest study, to shew obedience vnto him, to feede his people, & set forth his Religion.

But heere I thinke some will easily say: If this be so as you teache it, then the cause is cleare, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme Religion, hee is the highest Iudge in the Church of God, to establishe that by lawe, which the lawe of God hath apointed. How then that the Pope seeth not this? Why do not others see it, that reade and knowe the Scriptures? The Emperours themselue, why haue they not seene it? How grew the Pope vp to such vnryghted authorities? Howe the Pope should come to so great authoritie, I knowe no cause but this, that it was the will of God, and such was the

depth

depth of his secrete iudgementes: The purple whore would make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his owne abhominations, I know not his eye sight; I cannot tell whether he doth see them, or see them not, but I thinke he seeth them. For I see in all ages, howe God hath raised vp some that haue enuaied bytterlie against his intollerable pride. If he seeth it not, his eyes are verie sicke, and himselfe a verier beast then euer was Nabuchodonozor. And the Lord be praysed, that hath hardned his proude heart, and reuealed better knowledge vnto lyttle ones. Why other shoulde not see it that reade the Scriptures as well as we, and are as well learned as we, I can assigne no other cause, but saye with the Prophete: Gods iudgements are like to a great depth. They are as they are, and what they are it skylleth nothing vnto vs. I came not hither to compare with learning, who be Hebrewes, and who be none. I am sure, if they dyd seeke him in the simplicitie of theyr hart, and call after him in the trueth, not in theyr owne inuentions, that then they shoulde finde him. Now they seeke the lyuing springes

Apo.17,2,4.

Dan.4,30.

Mark.11,25.

2.Cor.11.

Psal.36,6.

in

in vaine, because they seeke them in the
Iere.2,13. puddelles that they haue dygged themselues. And they seeke for the Gospell of saluation in vaine, because they followe the
Matth.15,9. doctrine that is but preceptes of men: But what if many learned see it not: Is it not therefore trueth, that is so playne in the Scriptures?

Exo.7,20. Let me aske againe I beseeche you, this
Exo.8,6. question. Why dyd not Pharao see, that
Exo.8,17. Moises and Aaron were sent of GOD:
Exo.8,24. They turned all his Waters into blod: they brought vpon him Frogges that cou-
Exo.9,23. red all his Land: They plagued him with
Exo.10,22. great swarmes of Lyce and Flyes. They feared him with thunders and lyghtning, and with great Tempestes: They made
Exo.12,26. darknesse thicke and sensible vpon the face
Exo.14,21. of the earth: They slewe the first borne of
Exo.14,28. all that was in the Land. Why knew not Pharao that they were sent of God: They deuided the red Sea, and went through on drie land: What madnesse made him venter to go so desperatelie after. Why would he not be taught, tyll the Water couered him and all his hoste: Should the age that came after him, reason thus against Israell: If your God be the Lord of heauen

and

and earth, why dyd not our Fathers know him? Why did not the Scribes and Phariseis knowe Christe to bee the Messias? They heard Iohn Baptist giue him playne testimony: why dyd they not beléeue him? The same Christe fulfylled all that was spoken by the Prophetes: why could they not sée, that hee was the Sauiour of the worlde? Hee made the blinde to sée, the deaffe to heare, the dumme to speake, the lame to goe. Hée made the sicke and diseased whole: hée rayled vp the dead: hée tolde vnto them euen theyr thoughtes and cogitations: Howe were they so dull of vnderstanding, that yet they could not knowe him? If this maye be sufficient to reproue a trueth (why do not other sée it) then the Phariseis reason well against Christe, when they saide vnto the people: Why doo none of the Princes and Rulers beleeue in him? Iohn.1,27. Matth.11,5. Matth.9,4. Iohn.11,34. Iohn.7,48.

But sée, I beséeche you, how great is our madnesse, that thus reason of other men, why they sée, or sée not. Why haue we our selues so great beames in our eyes, that we cannot sée our owne estate and condition? Why do wee not see the shortnesse of our lyfe, but thus liue in the world as though we Matth.7,3. Heb.13,14

wée should lyue euer? Séeing wée hau
Rom.3,5. righteous God, that will be a reuenger
Ro.2,23, 4. his owne cause, and punishe our transgr
sion, why do we sinne yet daylie moze a
moze? Séeing our life is but a vapour, a
Iam.4, 14. all our glozie is but as the Flower in t
Esa.4, 6,7. field: why be we so bewitched with loue
so great vanitie? Séeing our estate shal
Iohn.5,24. befoze God euerlasting, and these accou
ted dayes come so fast to an ende, that w
Iohn.8,15. shall be spédilie called: why be we styll
careless, in what sozt we shal appeare? Sé
ing Gods threatninges are so neare vn
vs, and the daungers that hang ouer ou
heades are so many. Séeing Gods iudg
mentes are so fearefull, and his wzath bu
ning foz euer: why are we so careles? An
why is it true that was spoken so long
gone:

Heu viuunt homines, tanquam mo
nulla sequatur:

Aut velut infernus fabula vana foret?

Why do we liue, as though we should die neuer?
Oz as hell fyze, were an olde wives fable euer?

Beléeue me, beléeue me, this is intolle
rable blindnesse, séeing we be so bleare eie
our selues, that we cannot sée beforze w
neyther heauen oz hell, yet that we wi
reaso

reason against Gods trueth, by any mans eye sight, whether he see, or see not. If we lyst to meruayle at the dulnesse of mans eies, we cannot well meruaile at any thing so much, as at our owne folishnesse, that cannot see our selues. Let vs looke at the lack to our owne estate, and as for other men, let vs leaue them vnto the Lorde, he both knowe most assuredlie who be his. They are not the wise and prudent of this world that he hath chosen. There are not many Princes and Noble men in the face of his Churche. If Princes and Magistrates will be styll rebellious, what is that to vs? If the Pope and his hyrelinges, will be blinde styll, yet the Scripture is the Scripture.

Iohn.10,14. 2.Tim.2,19 1.Cor.1,26.

The vnfaithfull Stewarde neuer lyueth more riotously, then when his Lord is euen at hand to call him to his accounptes. The foolishe Virgins are neuer so fast a sleepe, then when the Bridegroome is ready to enter into his wedding Chamber. The children of this worlde are neuer buselyer occupied, then the night before theyr soules shall be taken from them. The sonne of perdition shall neuer be more lofty, then in these latter dayes when he shall be re-

Luke.16,1. Matth.25,6. Luke.12,20 2.Thes.2,4.

uealed. But for these that are so blinde, l
Heb.4, 16. them be blinde styl: let vs approch vnto th
throne of grace with faith, that the secrets
of the Lord maye be reuealed vnto vs. A
for Kings and Emperours, if they will y
aske, why they could not see it, but comm
themselues vnto so great slauerie. Ala
poore Creatures, howe could they see in th
middest of so great darknesse? Howe coul
they reade, when the Booke was fast sea
Apoc.15,8. led? Howe could they discerne the voic
when they heard no sound but of tincklin
Cymbals? But this was the great subty
Apoc.5,2. tie and craft of Sathan. Ye knoweth hol
willinglie we be caried to worldly studies
and whether we dyd incline, thether h
thrust vs headlong. Yee knoweth wha
corruption hee hath sowen in our nature
and how vnwillinglie we meddle with th
thinges of God. And therefore it was a
easie practise for the Pope his Minister f
pull awaye heauenlie cares from all Prin
ces gouernementes. They are greeuous
vnto flesh and blood, and such as Kings lou
not to medle withal. This was one mean
why Princes did not their duety. An othe
was as great as this: They heard the Pop
so magnified, that they thought him half

a God

a God. When they were once perswaded the Popes pardons should be no small discharge, who would not willinglie submyt himselfe with all humilitie to receyue it? If we may liue all our lyfe in ryot, and yet after through the Popes blessing rest in the peace of the Church: who would refuse any Popish subiection? Make men once dronke with this opinio, and they are at your commaundement to do what you will. Barefoote and barelegge they will waite at your gate: set your feete if you will on the Emperors necke, he will refuse no villany.

Well nowe that God hath delyuered vs out of that kingdome of darknesse, now we know the Pope to be Antichrist, his prayers to be euyll, his Pardons to be worsse then the sinne of witchcrafte: Let vs loke at the last to our owne duety, and trust no more to such a broken staffe. If God hath made vs Princes or Magistrates, let vs feed his people in Iacob, and his inheritance in Israel. This is our duetie, let vs hearken vnto it. And that we maye do it the better, let vs enquire how it maye best be discharged. And I beseeche your Maiestie to hearken, I will speake nothing according to man, which may easilie be contemned:

The safegarde of a Prince, is true obedience to God

but that which I will speake, shall be out o
the mouth of the Lord. In obeying of whic
shall consist your safegarde, and the healt
of your kingdome.

Especially and aboue all things loke vnt
your Ministerie. There is no commaunde
ment giuen oftner in the olde Testament
none giuen oftner in the new. When Go
would speciallie blesse the people of Israel
hee scattered the Leuites among the othe
Tribes, that the law might be taught in al
the coastes of Iewrie. When Christ would
bring into the world the light of the gospel
he sent forth his Apostles to preache vnt
euerie creature. In the olde lawe God sig
nified by many outwarde tokens, howe ne
cessary the Priesthod was for the instructi
on of his people, and what Priests he requi
red. The staues were alwaies in the ring
of the Arke, the Lampe euer burning, t
shew y the Priests should alwayes declar
the will of God vnto his people, and offe
by the swéete insense of continuall prayer
On the nether end of the robe of the Ephod
were belles alway sounding, to teach tha
the Priest should be euer heard where so e
uer he did goe, and shew himselfe a messen
ger of the Lord of hostes. In the brest plat

Num. 3, 6.

Exo. 25, 19.

Exod 28. 33, 34, 35.

b

he had Vrim and Thumim, two liuely pre-
sentations of Gods presence, to be wytnes- Exod.28, 30
ses vnto the Priest of his knowledge and
righteousnesse. In the plate of golde vpon
his foreheade, was engrauen in great gol- Exo.28,36,
den letters: Holinesse vnto the Lord, to te-
stifie his vpright life and conuersation. God
forbade any Straunger to enter in among
them, except he were circumcized in heart.
And of the Chyldren of Aaron, if any had
faulted in his Ministery, he should by no re-
pentaunce be receiued againe to the Priest-
hode. This was the care that God had then
of his Priesthod, that he might kepe in ho-
linesse all the children of Israel.

This is the care that wee must haue of
our Ministerie, if we will haue the Gospell
of Christe to growe. This care was grea-
test vnto the godlie Rulers and Princes
of Israel, to the ende they might kepe the
Sanctuarie vndefiled. This care must be
greatest in those that be Christian Magi-
strats, if they loue Gods glory, and increase
of his Gospel. Thus did King Salomon in 1, Reg.2,22.
the beginning of his raigne, when he put
downe Abiathar, & made Sadochie Priest.
Thus dyd Ieosaphat, when to reforme Re- 2. Cron. 18,
ligion, he sent forth Leuites into the coasts 78.

City. of

of Israel. Thus did Ezechias at the entran
of his kingdome, when this was his fy
care, howe the Leuites might be prouid
for. For of all other Moses, who had rece
ued the commaundement of God himself
as appeareth, dyd especiallie see what wa
the necessitie of the Minister. In the 13.
Deutronomy, a lyttle before his death, th
he maketh his prayer. Let thy *Urim* an
Thumim be with thy holy one, whom tho
diddest proue in *Masah*, and diddest cau
him to serue at the waters of *Meribah*, wh
sayd vnto his father and to his mother:
haue not seene them, neither knoweth h
his brethren, nor yet his own children, bu
they obserued thy word, and kept thy co
uenant. They shall teach Iacob thy iudge
ments, and Israel thy lawe. They shall pu
incense before thy face, & burnt offering
vpon thine aultar. Blesse O Lord his sub
stance, and accept the worke of his hands
Smite through the loines of them that ri
vp against him, and of them that hate him
that they rise not vp againe.

2. Reg. 18. 1. 2. Cron. 29, 4, 5, 6, 7, &c.

Deut. 33. 8, 9, 10, 11.

Marke I beseech you, both his great car
how the Leuites might prosper, and his no
table describing of them, what manner
men they shalbe. First, he prayeth that tru

knowl

knowledge and vnderstanding bee neuer remoued from them: That theyr affection towardes Gods Sanctuarie maye be such, that neyther Father nor Mother, Wife nor Chyldren, do keepe them backe from obedience to the Lawe and Couenaunt. O that our Ministers were such as Moses prayed for, then no doubt GOD would blesse them according to theyr request, and confound theyr aduersaries that ryse vppe against them. And heere also marke his great zeale for theyr prosperitie: Hee was the patientest man, and had the myldest nature of all the people of Israel: yet could he not suppresse his good and great affection, but brake out into these wordes: Smite through the loynes of them that rise vp against him, and of them that hate him, that they ryse not vp againe. O Lord, if Moses had lyued in our dayes, and seene this adulterous generation, that so spoyleth the Leuites, how would his zeale haue beene inflamed against them? He would haue cryed out, as good Nehemias cryed: Plague them, O Lord, that defile the Priesthood. And good were it for these synnefull men, that GOD would send his plagues vpon them, whyle yet they haue tyme to repent.

Nehe.6, 14. cap.13, 29, 30.

Nowe we want a Moses to praye for theyr punishment, for they sleepe in theyr sinnes, and God (I feare) hath reserued them to a greater punishment: The Lorde graunt vs grace to remember the latter ende, and nowe loke whyle it is yet tyme, to the good order of the Ministerie.

When God promised to establish his mercies with his Church, he promised thus, as the greatest token of his loue: I will giue you Pastours according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was theyr God, and they were his people, he said he would giue them Leuites, that should teach his people the differences betweene the holie and the prophane, betweene the vncleane and the cleane: he promised them this as a perpetuall couenant: The lyps of the Priest shal keepe knowledge, and they shall seeke the lawe from his mouth: For he is the messenger of the Lord of hoastes. And this was the charge that God gaue straightlie vnto the Priesthod: That they should tell his people of their sinnes, and the house of *Iacob* their offences. A miserable common wealth must it needes be, and farre seperated

Iere. 3, 15.

Mala. 2, 7

Esai. 58, 1.

rated from God and his mercies, that hath blinde leaders, who cannot leade themselues. Who so feareth the Lorde, wyll surelie looke vnto it, that he maintaine no such offences within his kingdome, nor nourishe anie such sores in the body of his countrey.

If a man be once called to the Ministery, let him attende vppon his flocke, and fæde them as his duetie bindeth him, with the fode of life, or let him be remoued. Christe sayd: *Pasce, pasce, pasce*, Fæde, fæde, fæde: This charge hee hath giuen, euen as wee loue him, so to see it executed. Saye what wee will saye, and the more wee see it, the more impudently wee shall lye, if wee saye wee loue him, while wee keepe not his commaundementes. Would to God wee were wise to vnderstand it. Christ sayde, They are the salt of the earth: and what shall be don with them, if they can season nothing? Christ sayde, They are the lyght of the world, and what heape of miseries shall they bring with them, if they themselues be darke? Christ said, They be the watchmen: and what case shall the Cittie be in, if they do nothing but sleepe, & delight in sleeping? Who seeth not these incurable sicknesses, that

1. Pet. 5, 12

Iohn. 21, 16, 17, 18

Matth. 5, 13,

that can see any thing? They are the Pastors, and howe hungrie must the flocke be, when they haue no foode to giue them? They are the Teachers, and howe great is their ignorance, where they themselues know nothing? They are the Euangelists or Messengers of glad tydinges, how lyttle hope haue they, and what slender faith, whose Messengers can not tell what the Lord sayth?

The Lord enlarge within your Maiestie, the bowelles of mercie, that you may once haue pitty vpon your poore Subiects. This cogitation made Paule saye to Timothie, a painefull Father vnto a carefull Childe: I charge thee before God, and before the Lorde Iesus Christe, that shall iudge the quicke and dead at his appearaunce, and in his kingdome: preach the word, be instant in season, and out of season, reproue, rebuke, exhort, &c. 1.Tim.1,2.

Of all miseries wherewith the Church is greeued, none is greater then this, that her Ministers be ignorant, and can sayd nothing. What coulde Ieroboam doe more then this, to strengthen all his Idolatrie, then to make him Priestes of the lowest of the people? What could haue made Asa 1.Reg.13.33

(being

(being otherwise Religious) so sone to haue turned away from the seruice of God, sauing onelie hee suffered his people to be without a Priest, which could teach them the worde of God: What plague dyd God threaten greater against a rebellious people, then that he would take frō them theyr true Prophetes: When were the peoples sinnes so rype to procure vengeaunce, as when their Preachers were dum dogs, and could not barke: And what I beseech you, is our condition the better? Or what be many Ministers of our tyme and countrey, other then dum Dogs? Surely, as Ahijah sayd of the people of Israel, so we may saye of our Ministers: Haue we not made vs Priestes lyke the people of our Countrey? Who so euer commeth to consecrate with a young Bullocke, and seuen Rams, the same maye be a Priest for them that are no Gods. And so surelie, if we serued Baal, a great number of our Priestes at this daye were tollerable: but if we serue the Lord, what do they with that function they can not skyll off? Let them returne againe to their olde occupation. And yet this is but one euyll, and if it were reformed, yet much ſyl were amisse.

2.Cro.15,2.

Esa.3,2.

Esai.56,10.

1.Cro.13,9.

If

If I would declare vnto your Maiestie, all the great abuses that are in your Ministery, I should leade you along in the spirit, as God did the Prophet Ezechiel, and after many intollerable euilles, yet I shall styll say vnto you: behold, you shall see mo abhominations then these: I would first leade you to your Benefices, and behold some are defyled with Impropriations, some with Sequestrations, some loden with Pensions, some robbed of theyr commodities: and yet beholde moze abhominations then these. Loke after this vpon your Patrons, & loe, some are selling theyr Benefices, some farming them, some keepe them foz theyr childzen, some giue them to Boyes, some to Seruingmen, & very fewe seeke after learned Pastoz: and yet you shall see moze abhominations then these. Loke vpon your Ministery, and there are some of one Occupation, some of another: some shake Bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders, some blinde guides, and cannot see, some dumme Dogs, and will not barke: and yet a thousand moe iniquities, haue now couered the Priesthode. And yet you in the meane whyle that all these whoredomes are committed

Ezec. 8, 3, 4, 5, &c.

mitted, you at whose handes God will require it, you sit styl, and are careles, and let men do as they list. It toucheth not belike your common wealth, and therfore you are so well contented to let all alone. The Lord increase the giftes of his holy spirite in you, that from Faith to Faith, you maye growe continually, tyl that you be zealous as good King Dauid, to worke his wyll. If you knowe not how to reforme this, or haue so lyttle councell (as mans heart is blynded) that you can deuise no way: aske councell at the mouth of the Lord, and his holy will shalbe reuealed vnto you.

To reforme euyll Patrones, your Maiestie must strengthen your Lawes, that they maye rule as well hye as lowe. As Esdras sayde once, so may I saye now: The hands of the Princes and Rulers are cheefe in this trespasse. If you will haue it amended, you must prouide so that the highest maye be afraide to offende. To keepe backe the ignorant from the Ministerie, whome GOD hath not called to such a function, take awaye your authoritie from the Bishops: let them not thus at their pleasure, make Ministers in their Closette, whome soeuer it pleaseth them. To stop the incon- Esd. 9, 1.

uenience

ueniences that growe in the Ministerie by other, who saye they are learned and can Preach, and yet do not, that are as I saide, dum Dogs, and wyll not barke, bydle at the least theyr greedy appetites, put out of theyr mouthes these poysoned bones, that they so greedilie gnawe vpon. Take away Dispensations, Pluralities, Totquots, Non-residences, and such other sinnes. Pull downe the Court of Faculties, the Mother and Nurce of all such abhominations. I tel you this before GOD, that quickeneth all thinges, and before our Lord Jesus Christ, that shall iudge the quicke and the dead in his appearaunce, and in his kingdome: amende these horrible abuses, and the Lord is on your right hand, you shall not be remoued for euer. Let these thinges alone, and God is a righteous God; he wyll one day call you to your reckoning. The God of all glorie open your eyes to see his highe kingdome, and enflame your heart to desire it.

The thyrde thing that I sayde in this place was to be noted, was of Dauid him selfe, how faithfully he executed that wherunto he was called. The Prophet sayth: He fedde them in the sincerity of his hart,

and

and guided them with the discretion of his handes. An excellent vertue, and méete for king Dauid, that was a man according to the hart of God: He knew that obedience was better then Sacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuity their owne vnderstanding, and in simplicitie of hart were obedient only to the wisdome of God. He had too good experience of his owne wisdome, & had tryed it often, how it made him to rebell: therfore to please God effectuallie, he walked in his simplicitie. O that our Christian Princes had so great measure of Gods holy Spirite, howe many and grieuous burthens shoulde then be taken from vs, that now Christian eyes and eares can hardlie beholde and heare. How many sins should be extinct and buried, that now vaine pollicie doth maintaine and strengthen. The tyme is past, and I will say no more.

The God of all mercy, and Father of all consolation, inspyre our hearts with wisedome, that we maye walke before God in our owne simplicitie. That what his holie word hath spoken, we may humbly heare, and reason not against it, because of our

common

common wealth. Then shall we ende these short and euill dayes with gladnesse: And when Christe shall appeare in glorie and Maiestie to iudge the quicke and dead, we shall stande on the right hande in the number of his Electe, and heare that last and happyest sentence that neuer shall be called backe againe: Come ye blessed of my Father, and possesse the kingdome which is prepared for you from the beginning of the worlde. The which time, the Lorde bring hastely vppon vs, euen for his sonnes sake, Iesus Christe our Sauiour: to whome with the holy Ghost, three persons and one God, be all honour and glory, both now and euer. Amen.

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